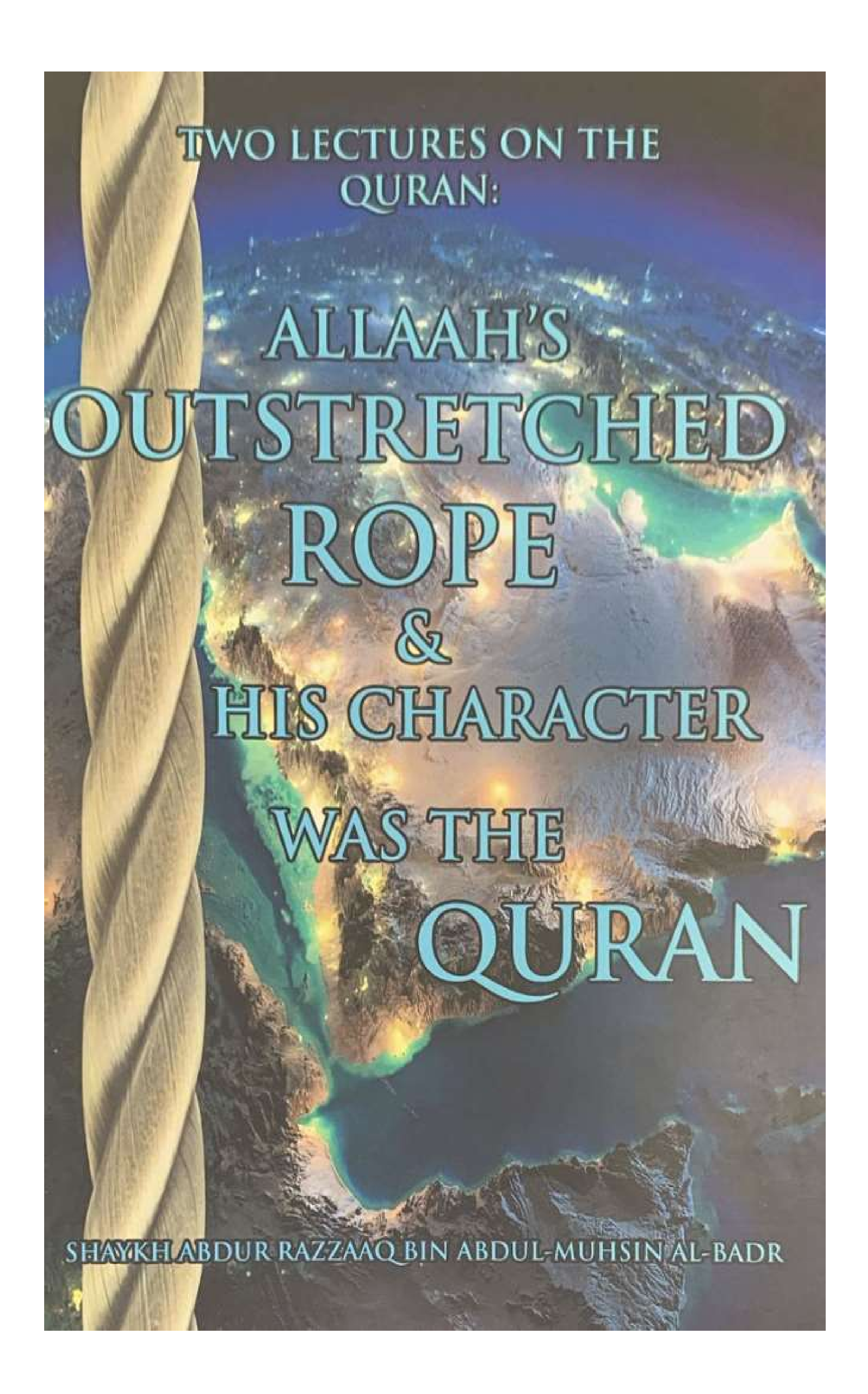

TWO LECTURES ON THE QURAN:
ALLAAH'S
OUTSTRETCHED
ROPE
&
HIS CHARACTER
WAS THE
QURAN
SHAYKH ABDUR RAZZAAQ BIN ABDUL-MUHSIN AL-BADR

TWO LECTURES ON THE QURAN:

ALLAAH'S OUTSTRETCHED ROPE & HIS CHARACTER WAS THE QURAN

SHAYKH ABDUR RAZZAAQ BIN ABDUL-MUHSIN AL-BADR

ISBN: 978-1-6344-3351-8

First Edition: Dhul Hijjah 1435 A.H./October 2014 C.E.
Cover Design: Maktabatulirshad staff

Translation of "Allaah's outstretched rope" by: Aboo Sulaymaan Muhammad 'Abdul-Azim bin Joshua Baker

Revision of "Allaah's outstretched rope" by: Rasheed Ibn Estes Barbee
Translation of "His Character the Quran" by: Rasheed Ibn Estes Barbee

Revision of "His Character the Quran" Translation by: Aboo Ruqayyah Raha ibn Donald Batts

Editing by: Maktabatulirshad staff

Typesetting & Formatting by: Aboo Sulaymaan Muhammad 'Abdul-Azim bin Joshua Baker

Printing: Ohio Printing

Subject: Quran/Adab/Akhlaq

Website: www.maktabatulirshad.com
E-mail: info@maktabatulirshad.com





TABLE OF CONTENTS

BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh 'Abdur-Razzaaq Bin 'Abdil-Muhsin Al-'Abbad Al-Badr.

He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

Birth: He was born on the 22nd day of Dhul-Qaddah in the year 1382 AH in az-Zal'fi, Kingdom of Saudia Arabia. He currently resides in Al-Medina Al-Munawwarah.

Current occupation: He is a member of the teaching staff in the Islamic University, in Al-Medina.

Scholastic certifications: Doctorate in 'Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.

2. Hajj & refinement of Souls,
3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen P (May Allâh have mercy upon him).
4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibnul-Qayyim (May Allâh have mercy upon him).
5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (May Allâh have mercy upon him).
6. Explanation of the book "Aqeedah Tahaawiyyah".
7. Explanation of the book "Fusuul: Biography of the Messenger) By Ibn Katheer (May Allâh have mercy upon him).
8. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam Bukhari (May Allâh have mercy upon him).

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allâh preserve him.
2. Al-'Allamah Shaykh Ibn Baaz—may Allâh have mercy upon him.
3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allâh have mercy upon him.
4. Shaykh 'Ali Nasir Faqeehi—may Allâh preserve him.

ALLAAH'S OUTSTRETCHED ROPE

All praise belongs to Allaah, the Owner of Bestowment and Conferrer of favors. I testify that none has the right to be worshipped in truth except for Allaah alone, who has no partners; He is the Sovereign and All-Knowing; and I testify that Muhammad is his servant and last messenger, who is the best of mankind. May Allaah bestow peace, praise, and blessings upon him, his family, and his companions; the Imams of scholars.

To proceed:

Indeed the statement *"Allaah's outstretched rope"* refers to the Noble Quran; and the entitlement of this name comes in the authentic, established Sunnah from Allaah's Messenger (*sallallahu 'alayhi wa sallam*). Imam Muslim reported in his Saheeh, from the hadith of Zayd bin Arqam (*radhiallahu 'anhu*) that the prophet (*sallallahu 'alayhi wa sallam*) said,

أَ لَا وَ إِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ : أَحَدُهُمَا كِتَابُ اللهِ عَزَّ وَ جَلَّ ، هُوَ حَبْلُ اللهِ ، مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَى ، وَ مَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ

"Indeed, I have left with you two weighty matters. The first of them is the Book of Allaah, the Exalted and Majestic, which is Allaah's rope; whoever adheres to it is upon guidance and whoever turns away from it is upon misguidance." [1]

Imam Ahmad reported in His Musnad from the hadith of Aboo Saeed Al-Khudri (*radhiallahu 'anhu*) that the Prophet (*sallallahu 'alayhi wa sallam*) said,

كِتَابُ اللهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

"The book of Allaah is a rope extended from the heavens to the earth" [2]

---

[1] (# 2408)

[2] (#11104); and Shaykh Al-Albaani said, "its chain of narrators is hasan" in his book 'Saheehah' (4/357).

Ibn Abi Shaybah reported in his *Musannif* from the hadith of Aboo Shurayh Al-Khazaee' (*radhiallahu 'anhu*) that the Prophet (*sallallahu 'alayhi wa sallam*) said,

أَبْشِرُوا أَبْشِرُوا ، أَلَيْسَ تَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَنِّي رَسُولُ اللهِ ؟ قَالُوا : نَعَمْ قَالَ ((فَإِنَّ هَذَا الْقُرْآنَ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ ، وَ طَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ ، فَإِنَّكُمْ لَنْ تَضِلُّوا ، وَ لَنْ تَهْلِكُوا بَعْدَهُ أَبَدًا)) .

"Glad tidings! Glad tidings! Did you not testify that none has the right to be worshipped in truth except Allaah and that I am Allaah's messenger?" They said, "yes" He said, "Surely this Quran is a rope, its tip is in Allaah's Hand and the other tip is in your hands. So cling

firmly to it; for indeed you will never be misled or ruined afterwards." [3]

Ad-Daarimi reported from 'Abdullaah bin Mas'ood (*radhiallahu 'anhu*) that he said,

الصِّرَاطُ مُحْتَضَرٌ يَحْضُرُهُ الشَّيَاطِينُ ، يُنَادُونَ : يَا عَبْدَ اللهِ هَلُمَّ ، يَا عَبْدَ اللهِ هَلُمَّ ، هَذَا الطَّرِيقُ ، لِيَصُدُّوا عَنْ سَبِيلِ اللهِ ، فَاعْتَصِمُوا بِحَبْلِ اللهِ ، قَالَ : حَبْلُ اللهِ هُوَ كِتَابُ اللهِ

"Indeed this path is present with Devils (Shayateen) calling (to it) saying, 'O slave of Allaah, come! This is the path' in order to divert them from the path of Allaah; so hold firm to the rope of Allaah verily the rope of Allaah is the Quran." [4]

This outstretched rope has been sent down by Allaah, the Blessed and Sublime, as a guidance for humanity: as a betterment for mankind; as a

---

[3] (#30006); and Shaykh Al-Albaani said, "this hadith is authentic according to Imam Muslims conditions" in his book Saheehah (2/230 #713).
[4] (#3360)

reminder for the believers; as a cure for what lies in the chests; as a brightness, a light and blessing for those who are among its adherents. Allaah, the Sublime says,

﴿ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾ ﴾

"(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." [5]

And He, the Majestic and Sublime, says,

﴿ إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ ﴾

"Verily, this Quran guides to that which is most just and right; and gives glad tidings to the believers (in the Oneness of Allaah and His Messenger,

[5] Soorah Sad (38:29)

Muhammad , etc.). Who work deeds of righteousness, that they shall have a great reward (Paradise)." [6]

And He, the Sublime, says,

﴿ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾
يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ
وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ
وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾ ﴾

"Indeed, there has come to you from Allaah a light (Prophet Muhammad) and a plain Book (this Quran). (16) Wherewith Allaah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islâmic Monotheism)." [7]

Allaah, the Blessed and Sublime, revealed the Quran to His servants as a methodology in their

---

6 Soorah Israa' (17:9)
7 Soorah Maidah (5:15-16)

lives, their morals, etiquettes, dealings, worship, and a means in obtaining nearness to Allaah, the Glorified and Sublime.

For this reason, when the mother of the believers, 'Ayesha (*radhiallahu 'anha*) was questioned concerning the character of our Prophet (*sallallahu 'alayhi wa sallam*) she replied,

كَانَ خُلُقُهُ الْقُرْآنَ

"His character was that of the Quran." [8]

Meaning, every time there was a mention in the Quran of worship, character, etiquette, dealings and so forth our Prophet (*sallallahu 'alayhi wa sallam*) would adorn himself with that quality in a complete and perfect manner.

Hence, he was the most devote worshipper to Allaah from mankind: the most abundant in having fear of Allaah; the greatest in *Taqwaa*; most complete in character; most excellent in etiquette; most wholesome in dealings.

---

[8] Reported by Imam Ahmad (#24601, 25302, & 25813); and Shaykh Al-Albaani said in his book 'Saheehul Jaami' it is Saheeh.

Ibn Qayyim (*rahimahullah*) said in his book *'a clarification of the oaths mentioned in the Quran'*[9]:

> "These are the characteristics of Allaah's messenger (*sallallahu 'alayhi wa sallam*) adopted from the niche of the Quran. So his speech conforms to the Quran with detail and elucidation; his knowledge is (from) the knowledge of the Quran; His wants, his deeds—what was obligatory and superogatory upon him was the Quran; his rejecting and abandoning what the Quran prohibits; His desire was what the Quran makes desirous; His asceticism was what the Quran aroused a dislike of the Dunya'; his distain was what the Quran disliked; he loved what the Quran loved; his endeavors to execute its (commands) and his conveyance (of the message) and diligence in its establishment. So the mother of the believers interpreted from the perfect understanding of the Quran and the Messenger; and her excellent assertion of

[9] Page (196).

all of this with her statement, **'His character was that of the Quran'."**

The Quran is the provision of the believers; the soul (essence) of their hearts; the sufficiency for their souls. Rather the true existence of mankind does not come about except by the Noble Quran; and for this reason Allaah named the *"Ruh"* in many verses. He, the Glorified and Sublime, says,

﴿ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَـٰبُ وَلَا ٱلْإِيمَـٰنُ وَلَـٰكِن جَعَلْنَـٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ ﴾

"And thus We have sent to you (O Muhammad) *Ruh* (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Quran) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e.

Allaah's religion of Islâmic Monotheism)." [10]

And Allaah says in the beginning of Soorah Nahl or Soorah *N'aam* (i.e. blessings) just like the people of knowledge have called it due to the copiousness of what Allaah has prepared of blessings,

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾ يُنَزِّلُ ٱلْمَلَـٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ﴾

"The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments), ordained by Allaah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. (2). He sends down the angels with inspiration of His Command." [11]

So our Lord, the Majestic and Sublime, called His wise revelation and His great reminder, the

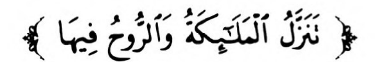
[10] Soorah Shuraa (42:52)
[11] Soorah Nahl (16:1-2)

Noble Quran, *"Ruh"* because the true existence of the hearts is only by the Quran; and the angel who was sent down with the revelation, Jibrael (*'alayhi salaam*) was call *"Ruh"* He, the Sublime, says,



"Which the trustworthy *Ruh* Jibrael (Gabriel)] has brought down." [12]

And He says,



"Therein descend the angels and the *Ruh*" [13]

Meaning, Jibrael; he is called *"Ruh"* because he came down with the Quran which is the existence (life) of the heart. So everyone of us is obliged to know that his true existence in this worldly life as well as the hereafter is according to his allotment and portion from this blessed

---

[12] Soorah Shu'ara (26:193)
[13] Soorah Qadr (97:4)

book in knowledge, implementation, and application.

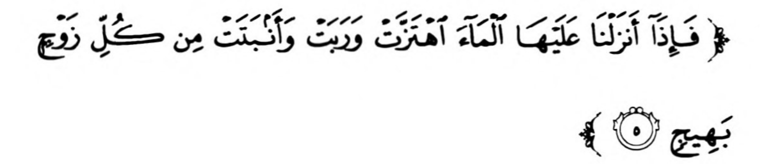
For this reason Allaah, the Majestic and Sublime, in Soorah Hadeed says,

﴿ ۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ ﴿١٦﴾ ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْـَٔايَـٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ ﴾

"Has not the time come for the hearts of those who believe (in the Oneness of Allaah - Islâmic Monotheism) to be affected by Allaah's Reminder (this Quran), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (rebellious, disobedient to Allaah). (17). Know that

Allaah gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand." [14]

Meaning, just as the dead earth is brought to life with water.



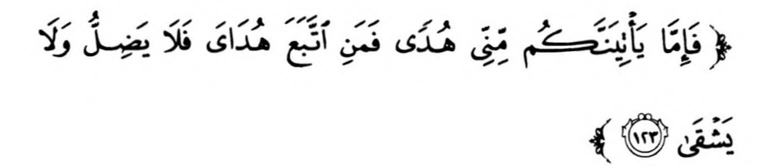
"When We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth)." [15]

Likewise in this fashion, the hearts cannot be brought to life, taste the flavor of life, relish in the happiness of this worldly life and the hereafter except by this Quran; And without the Quran and implementation of it one lives in this worldly life as animals (do) and not in the true sense.

---

[14] Soorah Hadid (57:16-17)
[15] Soorah Hajj (22:5)

Because of this Allaah says,



"Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery." [16]

The negating of misguidance (citied in this verse) within it affirms guidance; and negating wretchedness affirms happiness. So whoever wants guidance and happiness for himself should apply the Quran and implement it.

Allaah, the Majestic and Sublime says,

﴿ طه ۝١ مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ ۝٢ ﴾

"*TâHâ.* We have not sent down the Quran unto you (O Muhammad) to cause you distress," [17]

---

[16] Soorah Taha (20:123)
[17] Soorah Taha (20:1-2)

Meaning, we have only revealed it upon you in order to cause you happiness; and it is mentioned in some of the books of Tafsir, "When Allaah revealed the Quran to His Messenger; and he and his companions established it the polytheists from the Quraysh said, *"This Quran was revealed to Muhammad to cause him distress"* So Allaah had revealed this verse,



"We have not sent down the Quran unto you (O Muhammad) to cause you distress,"

Meaning, we only revealed the Quran to bring you happiness. True happiness, felicitation of life, tasting the flavor of *Emaan,* the sweetness of the religion only occurs by way of the Noble Quran, the book of our Lord—the Glorified and Sublime.

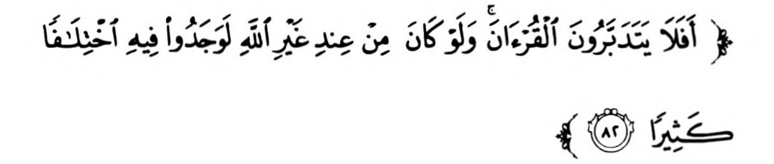
For this reason many verses in the Quran where Allaah, the Glorified and Sublime, commands His servants to contemplate over this Quran in order to taste its sweetness. Because one won't taste its sweetness, nor benefit by it unless he

contemplates over its verses, thinking about its deep meanings, and understanding its context.

Because of this the Shaykh of Scholars of Tafsir, Imam Tabari, commented about it saying,

> "Verily I was astonished and amazed at one who reads the Quran and doesn't understand its meanings so how can one taste its recitation?!"

For this reason several verses throughout the Quran mentions a command to contemplate over it. Allaah, the Sublime, says,



> **"Do they not then consider the Quran carefully? Had it been from other than Allaah, they would surely have found therein much contradictions."** [18]

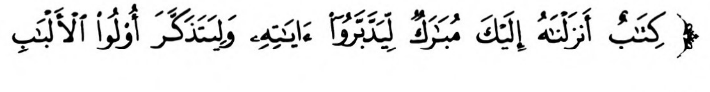
And He, the Majestic and Sublime, says,

[18] Soorah an-Nisaa (4:82)

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ ﴾

> **"Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it)?"** [19]

And He, the Majestic and Sublime, says,



﴿٢٩﴾ ﴾

> **"(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember."** [20]

Allaah, the Glorified and Sublime, informs us of the matters, which cause misguidance of the one who was misguided and the ruin of the one who got lost is one's remoteness from the Quran as well as one's remoteness from reflecting and contemplating over it.

---

[19] Soorah Muhammad (47:24)
[20] Soorah Sad (38:29)

Allaah, the Glorified and Exalted, expounded and clarified that if those individuals and the likes of them were to contemplate over the Quran they would discover within it a cure for the chests, betterment for the hearts, and happiness in this world and the hereafter.

Allaah, the Exalted, says,

﴿ قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَدَّبَّرُوا۟ ٱلْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ ﴿٦٨﴾ ﴾

"Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them). In pride (they Quraysh pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary *Haram*), talking evil about it (the Quran) by night. Have they not pondered over the Word (of Allaah, i.e. what is sent down to the Prophet), or has there come to them

what had not come to their fathers of old?" [21]

Meaning, were they to contemplate over the statement, understand its context, and comprehend what it entails then they would not have turned on their heels, nor would they have been misguided, loss, and corrupted!!

This points out to us in a clear manner that one's loss, corruption, and deviation is according to one's remoteness from this Great Book and clear light which is his happiness in his life and the hereafter.

Allaah, the Mighty and Majestic, calls the Noble Quran *"Dhikr"* (i.e. reminder) in various places. He, the Exalted, says,



"Allaah has indeed sent down to you a Reminder (this Quran)."[22]

And He, the Exalted, says,

---

[21] Soorah al-Muminoon (23:66-68)
[22] Soorah Talaaq (65:10)



"By the Quran full of reminding." [23]

Because the Quran has within it the mentioning of those who came before us as well as news of those who will come after us; Within the Quran is mentioning of The Names and Attributes of our Lord, the Glorified and Exalted; and the mentioning of paradise and hell; and the mentioning of rulings, commands, and prohibitions; It also has the mentioning of the hearts and what is the success for the servant and his betterment in his life and the hereafter.

When our Lord, the Mighty and Exalted, calls the Quran in various places *"Dhikr"* that means whoever remains distant from the Noble Quran are among the heedless! The servant is not remote from heedlessness or safe from it except when he has a portion and share concerning this blessed Book, which within it is life for the heart, and a reminder for all that exists and their success as well as their happiness in this life and next.

---

[23] Soorah Saad (38:1)

Allaah, the Mighty and Majestic, distinguishes this Quran were He to send it upon a mountain surely it would crumble. Allaah, the Exalted, says,

﴿ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ﴾

"Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allaah." [24]

So were this Quran sent down upon the mountain, which is among the hardest solid objects it would surely crumble out of fear for Allaah; although many hearts would receive these reprimands of the Quran, its heavy blows, and admonitions while they do not budge; rather they remain in a state of having a harden heart.

Ibn Qayyim, may Allaah have mercy upon him, said,

---

[24] Soorah al-Hashr (59:21)

"The Originator and Creator of it (i.e. the hearts) informed us that were His speech to be sent down upon a mountain it would become humbled and crumble out of fear of Allaah. So how astonishing is that a morsel of flesh would be harder than this mountain that listens to Allaah's verses recited to it, and the Lord being mentioned, the Blessed and Exalted; and the hearts are not softened, becomes humbled, or return back to the truth; So there is no one who can blame Allaah the Mighty and Majestic; nor does it oppose His wisdom, that He created a fire that will melt the hearts since the hearts did not become soft through His speech, His reminder, warners, and admonitions. Subsequently, one whose heart doesn't soften, doesn't return back to the truth, doesn't melt with love for it; and doesn't cry out of fear of Allaah then let him relish a little; surely before him is the greatest softener and then he will return to the All-Knower of the seen and unseen (i.e. Allaah); so he will see and know." [25]

[25] Miftaah ul-Sa'adah (1/221)

So the hearts' remembrance, the souls' alertness and its reverence only occurs by its attachment to this Quran. So when the Quran becomes a spring for the heart the servant will become alive in a beautiful, blissful, and happy manner.

It has been mentioned in a supplication on the authority of our prophet (*sallallahu 'alayhi wa sallam*) regarding driving away distress and grief in which he said,

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَ نُورَ صَدْرِي ، وَ جِلَاءَ حُزْنِي ، وَ ذَهَابَ هَمِّي .

"I ask you, (O Allaah), by every name in which you call yourself, or by which you have taught one of your creation, or which you have revealed in your book, or have kept in knowledge which is kept with you in the unseen, that you make

the Quran as a spring for my heart, a light for my chest, and a means for driving away my grieves and sorrows."

So ponder here, O dear brother in Islam, and may Allah grant you success to understanding these contexts which are the fruits of the Quran and its influences. The Prophet (*sallallahu 'alayhi wa sallam*) he said, **"That you make the Quran as a spring for my heart, a light for my chest"** So when he made mention of the heart he said, **"that you make it a spring for my heart"** and when he made mentioned of the chest he said, **"that you make it a light for my chest"** this is because the chest surrounds the heart and when the chest is brightened and light is casted upon it and its rays of light reflects on whatever is inside of it; and this is on part of the heart being a source for good traits and virtues when one is granted success towards goodness and purity.

The Prophet (*sallallahu 'alayhi wa sallam*) mentioned in another narration,

أَلَا وَ إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَ إِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ ، أَلَا وَ هِيَ الْقَلْبُ .

"Surely within the body is a morsel of flesh when it is upright the whole body- in totality- will be upright. And whenever it is corrupted then the whole body is corrupted, surely it is the heart."

And this narration is agreed upon in Al-Bukhaaree and Muslim. [26]

In this statement is a subtle and pleasant reference that whenever the heart becomes upright by the Quran it will be like a spring; the spring that yields the most pleasant fruits, the most splendid flowers, most beautiful roses, and sweetest fragrances.

In this statement of the prophet (*sallallahu 'alayhi wa sallam*) in the previously mentioned

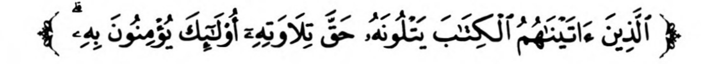
---

[26] Al-Bukhaaree reported it (52); and Muslim reported it (1599) from the hadith of An-Nu'maan bin Basheer (*radhiallahu 'anhu).*

hadith, **"that He make the Quran a means of removing grief"** is one of the tremendous benefits of the Quran that it removes that which is in the heart of sadness, agonies, sorrows, and grieves. This can only be achieved through this tremendous book which in reality is a book filled with happiness. It is not possible for you to become happy through the Quran just by merely placing it decorated on a shelf in your house or in a beautiful adorned place.

Nor is it possible for one to enjoy it by merely reciting it quickly without reflecting over it, being insightful, or taking due consideration, or let alone implementing this book; rather the happiness, and bliss which is achieved through the Quran, its delight, and blissful existence obtained through it is not obtained unless by pondering over it; being insightful regarding its meanings and implementing that which is in it.

And for this reason more than one of the people of knowledge have said regarding the meaning of Allaah's statement,



"those to whom We have given the Book (the Quran)] recite it as it should be recited, they are the ones that believe therein" [27] that this is referring to the recitation in its true sense, is not achieved except by way of three matters:

The first matter is: reciting the Quran, having good slow recitation, and memorizing what has been made easy.

The second matter is: contemplating and understanding its message. Allaah the Exalted says,

﴿ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ ﴾

"(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." [28]

And He the exalted said in another verse,



[27] Soorah Al-Baqarah (2:121)
[28] Soorah Saad (38:29)

"Have they not pondered over the Word?" [29]

And in another verse He, the Exalted says,

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ﴾

"Do they not then think deeply in the Quran?" [30]

So ones concern while reciting the Quran should not be when is he going to finish the chapter or when is he going to conclude with his recitation; rather his only concern while reciting the Quran is:

"When am I going to grasp Allaah's message?"

"When will I understand the speech of Allaah?"

"When will my heart become influenced by the Quran?"

And, "when will I implement it?"

---

[29] Soorah Al-Muminoon (23:68)
[30] Soorah Muhammad (47:24)

"When will I become amongst those who have been described in this Quran as being truthful?"

"When will I become of those who often repent and return back to the truth?"

"When will I become amongst those who have remembrance of Allaah?"

"Among those who pray, and those who are devotedly obedient and those who give in charity and etc.; When will I become Like this?"

Imam Al- Ajurry, may Allaah have mercy upon him, said,

> "Whoever reflects upon Allaah's Speech, knows his Lord, becomes acquainted with his Lord, and is acquainted with the magnificence of His true ruler-ship and power; one will become acquainted with the magnificence of His conferring virtue upon the believers; and knows the religious obligations placed upon him as it relates to worship.

Then he will adhere to what has been placed upon him; and he will watch out for that which his protector, Allaah the most Generous, warned him against; and he will aspire to that which has been made desirous in the Quran.

So whoever has this quality when reciting the Quran or while listening to others recite the Quran then this will be a cure for him; and he will be rich without wealth, will be given power without having a clan, and he will find solitude in that which makes others lonely.

His concern when reciting the chapter when he initiates it should be, "*when will I take an example from what I'm reciting from?*" And his goal should not be that "*when will I finish the chapter?*" His intent and goal should only be, "*when am I going to understand the message from Allaah? When Will I censor myself and criticize myself*"? "*When will I take it into account?*" This is because the recitation of the Quran is a form of worship and this is not to be done with inattentiveness and

> heedlessness. And to Allah is the one who grants all success towards that." [31]

So one should recite the book struggling against himself to obtain that. For this reason Ibnul Qayyim (*rahimallahu*) stated in some of his books,

> "Reciting one verse with contemplation and consideration is more excellent and more beneficial than reciting the whole Quran without pondering upon it having no due consideration; and it is more beneficial to the heart and more inviting to obtain *Emaan* in tasting the Quran's sweetness." [32]

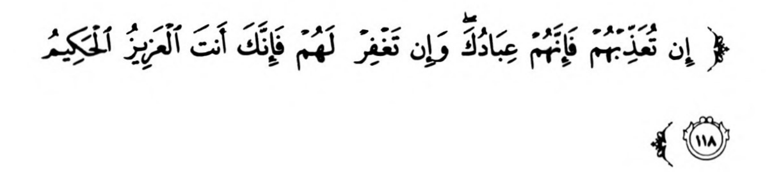
One verse... that you recite, contemplate upon, you seek a means of remedy by way of it, and you thinking deeply concerning its content is better and more beneficial than just hasting in reciting it.

For this reason some of our predecessors would stand in the night prayer only reciting one verse.

---

[31] In the book by Imam Ajurry (page 10) "Characteristics for holding the Quran".
[32] In the book "the keys to paradise" (1/187)

Our Prophet (*sallallahu 'alayhi wa sallam*) stood up in prayer one night reciting one verse and that is the statement of Allaah, the Exalted, in which He said,



"If You punish them then indeed they're Your slaves and if You forgive them then indeed You are Almighty all-Wise." [33]

It was mentioned in the *Saheeh* on the authority of, Saeed Al-Khudri (*radhiallahu 'anhu*), that a man had heard another reciting the verse,

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾﴾ يُرَدِّدُهَا ، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - فَذَكَرَ ذَلِكَ لَهُ ، وَ كَأَنَّ الرَّجُلَ يَتَقَالُّهَا ، فَقَالَ رَسُولُ

[33] Soorah Al-Mai'dah (5:118]

الله - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ)) .

"Say (O Muhammad) He is Allaah ,the one...." this individual would reiterate this verse and when morning had entered he came to the messenger of Allaah (*sallallahu 'alayhi wa sallam*) and mentioned to him that matter," it is as if though that man had distained the recitation of that verse", so the messenger of Allaah (*sallallahu 'alayhi wa sallam*) stated, " I swear by the One whom my soul is in His hand, that indeed this is a third of the Quran." [34]

So when you contemplate and ponder even if it is over one verse, which you live one night with it seeking a remedy for yourself, treating the maladies of your hearts, strengthening your *Emaan,* your true reliance (in Allaah), your truthfulness to Allaah and your connection to

[34] Imam Ahmad reported it (21788); and Shaykh Al-Albaani authenticated in the book "Mishkaatul-Masaabeeh" (1205)

Him. This is better for you than you just passing by its verses and reciting it without any insight or understanding.

The third matter is: Implementing this Noble Quran. Al Hasan Al Basri (*rahimahullah*) mentioned,

> "The Quran was revealed to be implemented; so take measures to implement its recitation." [35]

So the Qur'an was revealed for us to implement it and that we become amongst those people of the Qur'an. It is not possible for the servant to be amongst the people of the Quran just by merely memorizing its letters or recitation of its verses and chapters only. Rather it is imperative to understand its meanings; as well as implementing this tremendous book.

Imam, Al Hasan Al Basri (*rahimahullah*), talked about some of the reciters in his time, and he (Al Hasan Al Basri) was among the senior scholars of the second generation Muslims which followed

---

[35] Look in the book, "Ta'weel Mushkilatul-Quran" (page 148) by Ibn Quyabah; and as well as in the book, "the keys to paradise" (1/187).

the generation of the companions (*radhiallahu 'anhum*). He stated,

> "Indeed one of them had said that, '*I had recited the Quran in its totality and I have not omitted a single letter out.*"

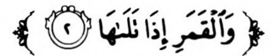
What he intended in his statement is that he perfected its recitation, his memorization, tajweed, and he puts into effect every place where the letters originate from. He continued,

> *"By Allaah, this individual has left off everything in totality. Nothing can be seen from this man of the Quran concerning morals,"* Such that one of them would say, *'Verily I recite an entire Soorah with one breath!'* He (i.e. Hasan Al-Basri) said, *"By Allaah, these individuals are not true reciters, scholars, judges, nor are they those who are devout; when these reciters are like this?! we ask Allaah that He does not multiply and increase the people with*

the likeness and qualities of these individuals." 36

So recitation of the Quran is not merely reading or memorization of its letters; rather it is imperative to contemplate and implement it. Implementing the Quran is called *'tilaawah'*.

Hence when you pray, your prayer is an implementation of the Quran; when you fast, your fasting is an implementation of the Quran. Likewise, the rest of the modes of worship, the executing of it, is considered to be a *'tilaawah'* of the Quran. Allaah, the Mighty and Majestic, states in the Quran,



"And by the moon as it follows it (the sun)." 37 Meaning when the moon trails the sun. So '*adhering to something*' is among the meanings of *'tilaawah'*; and the Quran was only revealed for that purpose, meaning so that the servant implements it.

---

36 Ibnul-Mubaarak reported it in the book, "Az-Zuhd" (793).
37 Soorah Ash-Shams (91:2)

So you would recite the Quran, its commands, prohibitions, warnings, admonitions, and reminders would pass you by... And what would be your share and your portion (of reward) from that?

Ibn Masud (*radhiallahu 'anhu*) said,

> "When you hear Allaah mention, **'O you who believe'** then you should lend your hearing and listen attentively for indeed either it is good in which you are commanded with, or it is evil which that you are being warned from." [38]

As for whenever you do not listen attentively to it and it passes by you as though the matter does not pertain to you; as though the message is for someone else, then when will you take benefit from the Quran? When will the Quran have an effect upon you?

For this reason, at this moment, it is needed from the servant to struggle against himself in order to actualize these three meanings regarding the recitation of the Noble Quran

[38] Ibn Abi Hatim reported it in his tafseer (1/196).

through having excellence in reading, memorization and recitation of it; being excellent in pondering, contemplation and understanding of its meanings; and implementing it.

Allaah had indeed facilitated these three matters for His servants as He, Glorified and free from imperfection, said,

﴿ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾ ﴾

"And We have indeed made the Quran easy to understand and remember, then is there any that will remember (or receive admonition)?" [39]

Ibnul Qayyim (*rahimahullah*) stated pertaining this verse,

> "Allaah had facilitated and made easy its remembrance. He made easy its wording for memorization, its meanings to be

[39] Soorah Al-Qamar (54:17)

comprehended, and its commands and prohibitions to be complied with.” [40]

Allaah, the Glorified and Exalted, had distinguished this Quran as being a cure for that which lies within the chests (as He mentions),

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ٨٢ ﴾

“And We send down from the Quran that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.” [41]

And He mentions in another verse,

﴿ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ﴾

[40] In the book “Mukhtasr As-Sawaa’iq Al-Mursilah” (page 40).
[41] Soorah Al-Israa’ (17:82)

"Say: 'It is for those who believe, a guide and a healing." [42]

And Allaah, the Majestic and Exalted, said in another verse,

﴿ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ ﴾

"And a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts." [43]

Qatadah (*rahimahullah*) stated,

> "Indeed the Quran will direct you to your diseases and remedies. As for the diseases then it is your sins; and as for its remedies then it is seeking Allaah's forgiveness." [44]

The maladies, which afflict the heart are numerous yet they all refer back to two types: Diseases related to lower desires and those diseases related to doubtful matters. The beneficial and affective cure, its remedy that is

---

[42] Soorah Fussilaat (41:44)
[43] Soorah Yunus (11:57)
[44] Al-Bayhaqee' reported it in the book, "Shu'bul-Emaan" (6745); and Al-Asbahani reported it in the book, "At-Targheeb wal-Tarheeb" (221).

curative for these two diseases is the Noble Quran.

Hence within the Quran is a treatment for the hearts and a cure for that which lies in the chests. Yet still when will seeking of the cure and course of treatment take effect? And how will this seeking of the cure for these diseases come by way of Allaah's Book?

So is it possible for the cure to be actualized and be established in the heart by way of the Quran; although when the Quran's impact on the person doesn't exceed his collarbone and his lips only utters the words his heart is deprived of it! This is absurd! Rather it is imperative that the Quran reaches the heart; It is a must that the heart is moved by the verses of the Quran, its content, its significant matters, its implied meanings, its admonitions and reminders. It is imperative that the heart is moved by this so that the person's existence will move forward; and so that these diseases come to an end; and these sicknesses will disappear. For indeed if the verse entered the heart it would have had a tremendous impact in a remarkable manner.

It has been reported by Al-Bukhaaree on the authority of Jubair ibn Mut'am (*radhiallahu 'anhu*) that he stated,

سَمِعْتُ النَّبِيَّ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، فَلَمَّا بَلَغَ هَذِهِ الْآيَةِ ﴿ أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَـٰلِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا۟ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ﴿٣٧﴾ ﴾ كَادَ قَلْبِي أَنْ يَطِيرَ

"I heard the Prophet (*sallallahu 'alayhi wa sallam*) reciting the chapter of Tur during the Maghrib prayer, and when he reached this verse, "Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?"

He stated about that when he heard that verse, "my heart was on the verge of flying."

So therefore it is obligatory on one to seek treatment for himself according to his disease. For example if an individual has the disease related to fear or delusions; and he says that at night, "I am terrified or frightened of such and such," then he should seek treatment for himself with the statement of Allaah, the Sublime and Exalted, in which He says,

﴿ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ ﴾

"It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliyâ'* [supporters and friends (polytheists, disbelievers in the Oneness of Allaah and in His Messenger, Muhammad)], so fear them not, but fear Me, if you are (true) believers." [45]

[45] Soorah Ali Imran (3:175)

One should reiterate this verse until his heart becomes filled with the fear of Allaah; and the other fears, which shaytaan cast and plants in his heart are removed and disappear. So if one finds within himself having a weakness regarding true reliance upon Allaah then he should reiterate the statement of Allaah the Exalted,



"And whosoever puts his trust in Allaah, then He will suffice him."[46]

He should also recite and reiterate another verse,

﴿وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ ٢٣﴾

"and put your trust in Allaah if you are believers indeed." [47]

So when one is tested with looking and glancing at women and these affairs occur to where he is struggling with himself to seek deliverance from

---

[46] Soorah At-Talaaq (65:3)
[47] Soorah Al-Mai'dah (5:23)

this, he should treat himself and seek remedy with the statement of Allaah the Exalted,

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ ﴾

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allaah is All-Aware of what they do." [48]

One should recite it over and over again; pondering over it and making every effort so this verse will reach his heart.

So when one has within him un-dutifulness to his parents and neglecting their rights then one should recite, having do contemplation, the following verse,

[48] Soorah An-Nur (24:30)

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ
عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا
وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ
ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾ ﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small" [49]

So when one finds within himself having weakness in his *Emaan* he should reiterate verses to treat himself with it; and he should make every effort so these verses would reach

[49] Soorah Israa' (17:23-24)

his heart and become firmly established within it (his heart).

Hence whenever the verse reaches the heart then the cure is achieved and a reward is earned by Allaah's permission. The causes of all problems are due to the lack of the Quran reaching the heart; So when the verse enters the heart the disease will be driven away no matter what it is. At times the disease could be disbelieving in Allaah, so one should turn towards Islam; at times his disease could be hypocrisy so he should turn to *Emaan*; at times his disease could be being immoral, having wickedness, acts of disobedience, and erring so he should turn towards up-righteousness, guidance, devoutness, and true worship to Allaah.

Many people, who the true number is unknown to anyone except the Lord of all that exists, their diseases have been removed; their maladies have been cured just by listening or seeking a cure by it. Many stories have been narrated regarding this; and many people discuss that their guidance was because of one verse that they heard and they began to reiterate it, meditate on

it, and repeat it within their heart until Allaah had, by way of this verse, made it a form of guidance and righteousness for them.

Fudayl ibn Iyyad was one of the Imams of the second generation Muslims, half of his life had passed before he sought repentance as a highway robber. The caravans used to fear him, and this had happened until he reached the age of forty; and this is mentioned in his biography in the book "The biography of the noble scholars." [50]

The cause of his repentance is that he had ardently loved a slave girl; so on one occasion he ascended a wall of which where she was when he heard a man reciting,

﴿ ۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ ﴾

"Has not the time come for the hearts of those who believe (in the Oneness of Allaah - Islâmic Monotheism) to be

[50] In the book "Siraah 'Alaam Nubala'" (8/423)

affected by Allaah's Reminder (this Qur'ân)?" [51]

When he heard this verse he said, *"indeed O my Lord the time is now!"* So he laid down that night near some ruins and suddenly there was some people that passed by. Some of them said, *"we should leave"* and others said, *"we should wait until the morning for indeed, Fudayl, is on the road and he will rob us."*

Fudayl said to himself, "I strived during the night in disobedience and some of the Muslims here feared me; I did not think that Allaah drove me towards them except that I restrained myself. For indeed, O Allaah, I have repented to you and I have made my repentance that I would move near the vicinity of this sanctified house (i.e. Mecca)." So Fudayl Ibn Iyyad, went to Mecca and he remained there as a devoted slave until Allaah had took his soul.

He stayed in Mecca and there came scholars and *muhaddithuun* (i.e. scholars of hadith); and he

[51] Soorah Al-Hadeed (57:16)

took lessons in knowledge, *fiqh* (i.e. understanding of the religion), and memorized many narrations. In our day and time, you will not open a single book in from the books of tafseer, books concerning *fiqh*, or hadith and the likes except that you would discover a tremendous transmission from this noble Imaam. A single verse changed his life and altered his path from being a major criminal to being one of the devoted servants and righteous individuals; rather he became one of the Imaams.

For this reason it's necessary upon one to think deeply and reflect upon his sicknesses, his maladies, his dilemmas, and he should begin to seek treatment for himself with the Quran. When one is lazy concerning the prayer and is neglectful he should recite the verses which would remind him of the status of the prayer and its position. He should reiterate these verses and supplicate to his Lord, the Blessed and Exalted, that He makes him amongst those individuals who observe the prayer.

So in this fashion his heart will become alive by the permission of Allaah. It is necessary as well before he recites the Quran that he acquires knowledge concerning the procedure and process of taking benefit from it in order to achieve benefit.

Ibn Qayyim (*rahimahullah*) has sighted and mentioned regarding this matter a principal of magnificent standing and tremendous benefit in which he said,

> "When you want to take benefit of the Quran then you bring your heart forward for its recitation and listening to it; and that you be conscious of the one whom Allaah is addressing and talking to." [52]

This beneficial method is tremendous for taking benefit from the Quran and seeking a cure. One should not recite its verses and pass over it as though the matter does not concern him or pertain to him; rather it is obligatory upon him

---

[52] In the book "*Fawaa'id*" (pg. 5); and look in the book "*al-Fataawa*" by Ibn Taymiyyah (vol.16/ pg.48-81) and (vol. 7/ pg. 236-237).

to think deeply about it; to have do consideration, contemplate about it, and seek assistance through the books of tafseer and the speech of the scholars. When the verse reaches his heart and is firmly established in it he will obtain a cure by Allaah's permission; and this is the meaning of Allaah's statement,

﴿ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ ﴾

"It is a cure for that which lies within the hearts." [53]

As for merely reciting the Quran, hastily passing over it, not contemplating about it, and not having insight towards Allaah's Speech, the contents, and meanings of the Noble Quran; This will not actualize the benefit which is wanted; and it will not actualize the fruit which is requested and demanded. That it's appropriate that the servant achieves a victory through this Quran, this blessed book, the book of Allaah; and one should be cautious that he becomes-in this area here-one who opposes and is in contrast to that which is in it just like Mihyraan Ibn Hiraan (*rahimallahu*) stated,

---

[53] Soorah Yunus (10:57)

> "Indeed a man will pray, while cursing himself with his recitation. He will recite the verse **"undoubtedly the curse of Allaah is upon those who are oppressive'**; while his himself is oppressive." [54]

And although the speech regarding the Quran, its virtues, its fruits, its influences, its etiquettes, which is appropriate that the believing servant should adorn himself with is vast, perhaps this amount will be good and beneficial, by the permission of Allaah.

I ask Allaah, the Kareem, the Lord of the tremendous throne, by His most perfect Names, and Exalted Attributes, that Allaah, who there is no deity worthy of worship in truth except for Him, makes the Noble Quran a spring for our hearts, A life for our chests, a means of driving away our sorrows, grief, and anxieties; that He makes us amongst the people of the Quran. Those people who are the people of Allaah; and that He benefits us by the Quran and that He

---

[54] Ibn Abee Haatim recorded it in his tafseer (8484).

makes the Quran a criteria for us and not against us; That He grants us success to contemplate over it in the manner in which He is pleased with and that we implement it.

We ask that Allaah make us amongst the people who obtain happiness and success in this worldly life as well as the hereafter; And may Allaah send His prayers, peace and blessings upon His slave, His messenger, our Prophet, Muhammad, as well as his family, and all of his companions. [55]



[55] The origin of this treatise is a lecture given in the blessed Month Ramadhan 1430 A.H. in Dubai.

HIS CHARACTER WAS THE QURAN

All praises belong to Allaah the Lord of all that exists. And I bear witness that none has the right to be worshipped except of Allaah alone without partners, and I bear witness that Muhammad is His slave and His messenger. May the blessings and peace of Allaah be upon him, his family and his companions collectively. He conveyed the message, fulfilled the trust, advised the Ummah, and struggled in the cause of Allaah in the most befitting manner; until it came to him that which was certain (death). He did not leave any good except that he directed his Ummah to it; or any evil except that he warned them against it. May the blessings and peace of Allaah be upon him, his family and his companions collectively.

As to what follows:

O noble gathering, our meeting this night; and I ask Allaah the Exalted to make it a blessed night upon us all full of what He loves and is pleased

with, and that He rectify for us all of our affairs, and that He teaches us that which will benefit us and benefit us from what He has taught us, and to increase us in knowledge and to pardon our shortcomings and mistakes, and that He guides us to the straight path.

Our subject tonight is a great subject of great importance and benefit. The topic is concerning the greatest of mankind in character, the most complete in manners, the greatest in worship, and knowledge of Allaah the Exalted. It is a conversation of the chief of the son of Adam, the best of them, their leader and their example; may the blessings and peace and blessings of Allaah be upon him.

It is a speech concerning what Allaah the Exalted honored him with of completeness inside and out. His Lord the Exalted adorned him; so his persona was a phenomenon while his stature and attributes were as superb and excellent as they could be. His character, manners, and interactions were of the most complete, excellent and noble manners.

It is a speech concerning the elite and best of the slaves of Allaah; it is about Allaah's messenger,

His slave, and His chosen one; may the blessings and peace of Allaah be upon him. This is a conversation concerning the character of our noble Prophet, our messenger and leader, Muhammad ibn Abdullah, may the Salat and Salaam and blessings of Allaah be upon him.

The conversation concerning his character—peace be upon him—is a conversation concerning the best and most complete character, a conversation on the completeness given to him by his Lord the Exalted for his inside and outside, his apparent affairs and his hidden affairs.

Our Prophet peace be upon him supplicated to his Lord and asked his Guardian, so He responded to him and granted him what he requested, and raised his status and elevated his remembrance, and exalted his position and status amongst the creation.

From his supplications peace be upon him is the supplication collected in Sahih Muslim from the hadith of Ali; he would say to open his obligatory prayers:

اللهُمَّ اهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ

"O Allaah guide me to the best of character, no one guides to the best of it except You. And turn away from me evil character; no one can avert me from it except You."

And from the supplications which have been authenticated from him; he would say:

اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

"O Allaah just has You have perfected my creation, perfect my character."[56]

And from his manners of seeking refuge which have been authenticated from him—peace be upon him—is that which has been collected in At Tirmidhi and other than him; he would say:

[56] Collected by Ahmad 1999

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الأَخْلَاقِ، وَالأَعْمَالِ ، وَالأَهْوَاءِ

"O Allaah, verily I seek refuge in You from detestable manners, deeds, and aspirations." [57]

Allaah the Exalted answered his supplication, thus He raised his rank, elevated his status, perfected and completed his character. And it has been authenticated from his peace be upon him that he said:

إِنَّ اللهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ

"Verily Allaah has allocated between you your character just as he allocated between your provisions."

It has been narrated from some of the Taabieen, perhaps it was Mutarrif ibn Abdullah As Shakheer, he said:

---

[57] Collected by At Tirmidi (1482)

إن هذه الأخلاق وهائب ، وإنَّ الله إذا أحب عبده وهبه منها

"Verily manners are gifts, and if Allaah loves His slave, He grants him from these gifts."

And our Prophet peace be upon him is not only the beloved of Allaah, rather he is His Khaleel (a close friend), and this is the highest level of love. He peace be upon him said:

إِنَّ اللهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا

"Verily Allaah took me as a close a Khaleel, just as He took Ibrahim as a Khaleel."[58]

Thus Allaah the Exalted allotted for him the most abundant proportion of character and manners and the most complete portion and the highest level. So Allaah the Exalted completed for him all of his manners and etiquette; consequently he—peace be upon him—was a

---

[58] Collected by Muslim (532)

leader and an example in every aspect of manners and every trait of character. As Allaah the Exalted said:

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ ﴾

"There has certainly been for you in the Messenger of Allaah an excellent pattern for anyone whose hope is in Allaah and the Last Day and [who] remembers Allaah often."[59]

He peace be upon him was known for character since the beginning of his upbringing and the beginning of his life. If the people spoke of noble character, lofty manners, truthfulness, fulfilling the truth and sincerity, their conversation would not consist of anyone other than him. They referred to him since his youth, to clarify what is character and manners; such that he became famous for that in an amazing way.

---

[59] Soorah Al Ahzab (33:21)

When you read his fragrant biography you find in his noble character and his beautiful interaction, and tremendous trustworthiness, and truthfulness; the fulfillment of that which no one is able fulfill; but the one who exalts Allaah the Exalted can fulfil a portion of completeness of character, and great and lofty manners. And perhaps the examples of this will be lengthy but I will start with the amazing examples.

When his people plotted to kill him and made plans to carry that out, and he peace upon him knew of their plans, he went out on the night he migrated from Mecca to Medina. When he left he had with the pagans, his enemies, his opponents, those who planned to kill him, an owed trust. Look, how amazing is this affair! Their trust and their precious belongings are the most cherished things to them. They did not find an individual in the community who they felt more comfortable with their trust and belongings; being assured that he would do well in preserving them; than him peace be upon him. On the day he was in Mecca and their animosity towards him intensified, their trust and belongings were with him peace be upon

him. When he wanted to leave he entrusted Ali—may Allaah be pleased with him—to return to every individual his trust and belongings. This example cannot be emulated. A person is shown hostility and harmed in the path of Allaah to the extent that they plot to kill him, but despite that he preserves their rights and their trust with precision and complete fulfilment!! Thus his Lord and Protector the Exalted favored him with perfection of character and the greatest and noblest of manners.

SubhanaAllah!! When he proclaimed his Dawah and exposed the corruption his people were upon from idol worship and associating and making rivals with Allaah; his people manifested the animosity and intensified their call against him, as hatred towards the religion, and obstructing the truth with their propaganda to cause the people to flee from him and to obstruct the guidance and truth he was calling to. From their most prevalent statement to cause the people to flee from him is their saying that he was insane. Yes, they uttered this statement, and they would wait in the path to Mecca repeating this statement. If a stranger came to

Mecca he would hear this statement often: 'Muhammad is insane' in order to cause them to flee from his Dawah. Allaah the Exalted said:

﴿ نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ١ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ٢ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ٣ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ٤ فَسَتُبْصِرُ وَيُبْصِرُونَ ٥ بِأَييِّكُمُ ٱلْمَفْتُونُ ٦ ﴾

"Noon. By the pen and what they inscribe. You (O Muhammad) are not, by the Grace of your Lord, a madman. And indeed, for you is a reward uninterrupted. And verily, you (O Muhammad) are on an exalted standard of character. So you will see and they will see. Which of you is afflicted with madness."[60]

This sinful evil lying false propaganda 'Muhammad is insane'; they said this out of malice and lying only due to animosity towards his religion—peace be upon him. And this is from the greatest of evil in argumentation. All of

[60] Soorah Al Qalam (68:1-6)

that was to deter the people from the truth and the guidance that he came with—peace be upon him. And Allaah refuses except to perfect His Light. The great character which Allaah the Exalted granted him prevailed over their evil statement and vile actions. And the truth prevails and it is not defeated.

It has been collected in Saheeh Muslim that Dimaad Al Azdee—and he was the chief of his people—entered Mecca and he heard the people saying 'Muhammad is insane' so he said: 'Verily I am a man who recites— meaning he recites upon those with afflictions or those whom are insane—and verily Allaah heals by way of me whomever He wills from His slaves. If I met Muhammad I will surely recite upon him, perhaps Allaah will cure him by way of me; and he met Muhammad peace be upon him with this intention. Dimaad said to the Prophet peace be upon him: 'Verily I am a man who recites, and verily Allaah has healed by way of me whom He wills from His slaves; do you require that?' Who you like for me to read upon you? Look at the richness and greatness his character and his beautiful interaction.

The Prophet peace be upon him responded by saying:

إِنَّ الْحَمْدَ للهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"Verily all the praises belong to Allaah, we praise Him and we seek His assistance. Whomever Allaah guides there is no one to lead him astray, and whomever is lead astray there is no one to guide him. And I bear witness that nothing has the right to be worshipped except Allaah alone without partners and Muhammad is His slave and Messenger."

He (Dimaad) said: 'Repeat to me this speech of yours.'

Thus he—peace be upon him— repeated it three times. Dimaad said: 'Verily I have heard the speech of soothsayers, magicians and poets, and this is not their speech. Your speech has reached the depth of the ocean of eloquence.

Give me your hand so I may pledge allegiance to you upon Islam.' So he extended his hand and he gave the pledge to the Prophet peace be upon him.

Look at these manners, how great they are! And the intense propaganda against him, saying that he was insane did not deter him at all; rather it only increased him in character, and grace with lofty manners—peace be upon him. Thus this character which Allaah gifted and favored him with has a great position in his call and the people accepting what he came with. As Allaah the Exalted said:

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ ﴾

"And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you."[61]

[61] Soorah Aali Imraan (3:159)

This was the affair of our Prophet peace be upon him; he was a leader and an example in character and manners.

The mother of the believers Aisha—may Allaah be pleased with her—was close to the Prophet—peace be upon him—a tremendous closeness in his interactions and his character and manners in a way others were not able to achieve. She was repeatedly asked by more than one person about the character of the Prophet peace be upon him. It has been collected in Saheeh Muslim from Sa'd in Hisham he said:

قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ» ، قَالَتْ: «أَلَسْتَ تَقْرَأُ الْقُرْآنَ؟» قُلْتُ: «بَلَى»، قَالَتْ: «فَإِنَّ خُلُقَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ

"I said: O mother of the believers, inform me of the character of the Messenger of Allaah peace be upon him. She said: Do you not recite the Quran? I said: Of course. She said: Then the character of

the Prophet peace be upon him was the Quran."

Therefore she came with a completely adequate answer such that when Sa'd heard this response he said an amazing statement due to the magnitude in which he understood the status of this answer which he heard from the mother of the believers—may Allaah be pleased with her. He said:

فَهَمَمْتُ أَنْ أَقُومَ وَلَا أَسْأَلَ أَحَدًا عَنْ شَيْءٍ حَتَّى أَمُوتَ

"I felt inclined to get up and not ask anything (further) till death."

He said this due to the magnitude in which he understood the status of this answer which he heard from the mother of the believers—may Allaah be pleased with her.

This exact question—as I have mentioned—was repeatedly asked to the mother of the believers; as it appears in 'The virtues of the Quran' by Abu Ubaid and others, narrated from Abu Darda

that he asked the mother of the believers, may Allaah be pleased with her, about the character of the Prophet peace be upon him, so she said:

كَانَ خُلُقُهُ الْقُرْآنَ؛ يَرْضَى لِرِضَاهُ وَيَسْخَطُ لِسَخَطِهِ

"His character was the Quran, whatever it was pleased with he was pleased with and whatever it hated he hated."

It has also been collected in the Sunan of An-Nasaa'ee from Yazid ibn Babanoos that he asked the mother of the believers Aisha about the character of the Prophet peace be upon him, so she recited:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ ﴾ إلى قوله تعالى: ﴿ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ ﴾

"Successful indeed are the believers (until she ended with the verse) And they who carefully maintain their prayers."[62]

Then she said:

[62] Soorah Al Muminoon (23:1-9)

هَكَذَا كَانَ خُلُقُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"That character of Allaah's Messenger peace be upon him"

This question was repeated to her from more than one person and each time she was asked this question she said:

كَانَ خُلُقُهُ الْقُرْآنَ

"His character was the Quran"

And this was a comprehensive answer.

Imaam Ibn Al Qayyim may Allaah have mercy upon him said in his book 'Explaining the categories of the Quran':

> "This was the character of the Messenger of Allaah taken from the niche of the Quran, thus his speech was in agreement with the Quran, explaining and clarifying it. And his knowledge was the knowledge of the Quran. His desire and his actions was what the Quran necessitates and he turned away from and avoided what the

> Quran prohibits. His desires were what was desired for in it, and he abstained from what was abstained from therein. He hated what it called to hate and he loved what it called to love. His efforts were in implementing its commands and conveying it, and struggling to establish it.
>
> Thus the mother of the believers explained it due to her complete knowledge of the Quran and the Messenger. And she explained all of this with her statement: **'His character was the Quran'**; And the questioner understood this—meaning S'ad ibn Hisham—he understood this meaning thus he sufficed with the answer."

This was indicated by the answer of S'ad when he heard the answer 'I felt inclined to get up and not ask anything further until death'. This is because this great answer was sufficient and the speech was outstanding from the mother of the believers Aisha may Allaah be pleased with her. The answer from the mother of the believers Aisha may Allaah be pleased with her was complete because he who wants to know the

character of the Prophet peace be upon him and his manners and interactions then let him read the Quran. And know that every character and all manners which appear in the Quran were established by the noble Prophet peace be upon him in the most complete manner. Look at an example of this in the statement of Allaah the Exalted:

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ١٩٩ ﴾

"Show forgiveness, enjoin what is good, and turn away from the foolish."[63]

And the statement of Allaah the Exalted:

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ ﴾

"And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you."[64]

[63] Soorah Al Araf (7:199)
[64] Soorah Aali Imran (3:159)

And the statement of Allaah the Exalted:

﴿ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ ﴾

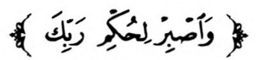
"Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another."[65]

And the statement of Allaah the Exalted:

﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَـٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ ﴾

"Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Quran) and fair preaching, and argue with them in a way that is better."[66]

And the statement of Allaah the Exalted:

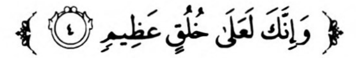


[65] Soorah Al Hujuraat (49:12)
[66] Soorah An Nahl (16:125)

"So wait patiently (O Muhammad) for the Decision of your Lord." [67]

Included in this are other great verses from the Quran, thus every great character and manner which appears in the Book of Allaah the Exalted then verily our noble Prophet peace upon him implemented it on the most complete level and in the highest manner.

From that which is necessary to know in this setting is that manners in its general meaning is more comprehensive than just the interactions with the creation. Thus the statement of Allaah the Exalted:



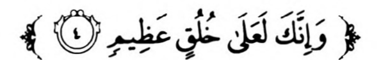
"Verily you are upon exalted character."[68]

In general this contains the interactions with the creation and it also contains interaction with the Creator. For this reason the scholars may Allah have mercy upon them has said: 'Good manners is of two types.

[67] Soorah At Tur (52:48)
[68] Soorah Al Qalam (68:4)

1st: Good manners with Allah by exalting Him and having good manners with Him, and honoring His legislation, exalting His Names and Attributes, avoiding every wording not befitting to Him, glorifying Him, avoiding belittling anything from His religion and His legislation which He is pleased with for His slaves. Staying away from taking any rivals or partners, for every pagan has the most evil and vile manners. What character is worse than worshipping other than the Great Creator and the Noble Lord!!

Thus Shirk is the evilest of vile manners. How can it be suitable from a person of intellect and an upright person who knows his Lord is the only One who created him and brought him into existence and then he directs his humility and he submits to other than his Creator and other than the One who brought him into existence!! Thus every *Mushrik* has evil manners even if he has good manners in his interactions with the creation. Thus, the entirety of the religion is magnificent character as the Imaams of Tafsir have said concerning the statement of the Exalted:



"Verily you are upon exalted character."

Meaning upon great *Deen* (religion) Thus manners comprises the religion as a whole. And what makes this clear is the response from the mother of the believers Aisha when she was asked about his character, she referred to the Quran Thus, everything which is within the Quran, he is described with, conducts himself with, and adorned himself with, adhering to the commands of the Quran and avoiding its prohibitions, being pleased with that which pleases Him and being displeased with that which displeases Him; out of love for that which He loves and hatred for that which He hates. In another narration she recited from the beginning of Soorah Al Muminoon, and these are verses which combine the Aqeedah, worship, manners, and interactions; all of that is included. This clarifies to us that manners comprises all of that; manners between the slave and Allaah, and manners between the slaves of Allaah.

The summary is our noble Prophet peace be upon him reached the highest level and degree of character, and this was a favor from Allah upon him. Allaah the Exalted preferred him and chose him to be a leader for all mankind and an example for the people.

This character which Allaah the Exalted favored him with had a tremendous affect upon spreading his Dawah and the people accepting what he came with. He had an amazing way of interacting with the people, with forbearance, patience, tolerance, mercy, leniency, bearing harm, good advice, and speaking with them in a gentle manner, compassion, showing patience with the harms they brought him, or actions from them which were not becoming; and other than that from what you will find from those who read about his character in his biography.

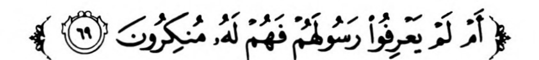
The scholars have given detailed concern to this matter. Some of them have written specifically about this, such as Imaam Al Bukhari—may Allaah have mercy upon him—wrote in his book 'Adab Al Mufrad'. And the likes of what Imaam At Tirmidhi—may Allaah have mercy upon him—wrote in his book 'Character of the Prophet

peace be upon him'. The scholars gave great attention to this because the character of the Prophet peace be upon him was the highest level of manners and character.

His character—peace be upon him—was a reason many people entered into the religion of Allaah; such that you read in his biography some of them came to him while hating him more than anyone else upon the earth due to the lies they heard about him. And when they saw him, listened to him and observed his character it instantly changed to him being the most beloved person to them upon the earth. This occurred to a number of people. Some of the people have weakness in their faith, and when they know more about the character of the Messenger peace be upon him and his noble manners and great etiquettes, it increases their faith.

For this reason the scholars—may Allaah have mercy upon them—have mentioned that from the means to increase the imaan is to study the biography of the Prophet peace be upon him, because the character of the Prophet peace be upon him calls for the person to believe who

does not believe and increases the imaan of the one who believes. Allaah the Exalted said:



"Or is it that they did not recognize their Messenger (Muhammad) so they deny him."[69]

Meaning knowing the Messenger peace be upon him is from the greatest callers to believe for those who do not believe. As for those who believe then knowledge of his character, manners and interactions increases Emaan. This is because the person who looks upon his manners increases in love for him and knowing his status. And if this is actualized it will increase following him and adhering to his methodology.

We will look at some selected authentic hadith from Al Bukhari and Muslim which mention the character of the noble Prophet peace be upon him.

---

[69] Soorah Al Muminoon (23:69)

Narrated by Imaam Muslim from Mu'awiyah ibn Al Hakam As Sulami he said:

«بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ ، فَقُلْتُ: يَرْحَمُكَ اللهُ ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ ، فَقُلْتُ: وَاثُكْلَ أُمِّيَاهْ، مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ ؟ -يحدِّثهم وهو يصلي- فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ ، فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لَكِنِّي سَكَتُّ ، فَلَمَّا صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ ، فَوَاللهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي ، قَالَ: إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ» .

"While I was praying with the Messenger of Allaah (peace be upon him), a man

from amongst the people sneezed. I said: May Allaah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? (meaning he was talking while he was praying) They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allaah (peace be upon him) had completed the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Verily this prayer is not for conversing with the speech of the people, rather it only consists of glorifying Allaah, declaring his Greatness, and recitation of the Quran."

Narrated by Al Bukharee from Jaabir ibn Abdullah—may Allaah be pleased with them—he said:

«كُنْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا ، فَأَتَى عَلَيَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : (جَابِرٌ؟) فَقُلْتُ: نَعَمْ ، قَالَ: (مَا شَأْنُكَ؟) قُلْتُ: أَبْطَأَ عَلَيَّ جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ - انظر إمام وقائد ثم يرجع إلى المؤخرة ويتفقد فوجد جابر أعيا بعيره وتعب ، فسأله عن سبب ذلك قال أَبْطَأَ عَلَيَّ جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ - فَنَزَلَ يَحْجُنُهُ بِمِحْجَنِهِ ؛ المحجن: العصا التي في أعلاها عكفة ثُمَّ قَالَ: ارْكَبْ - يعني وضع النبي عليه الصلاة والسلام عصاه في الحبل الذي في عنق البعير ومسك البعير وقال لجابر اركب وأخذ يجر البعير صلوات الله وسلامه وبركاته عليه – فَرَكِبْتُ ، فَلَقَدْ رَأَيْتُهُ أي البعير أَكُفُّهُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -أسرع البعير فكنت أكفه عن رسول الله صل الله عليه وسلم

خشية أن يطأه البعير ، ثم أخذ يؤانسه صلوات الله وسلامه عليه- قَالَ: (تَزَوَّجْتَ؟ قُلْتُ: نَعَمْ، قَالَ: (بِكْرًا أَمْ ثَيِّبًا؟) قُلْتُ: بَلْ ثَيِّبًا، قَالَ: (أَفَلاَ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ) قُلْتُ: إِنَّ لِي أَخَوَاتٍ فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ ، قَالَ: (أَمَّا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ، فَالكَيْسَ الكَيْسَ) ، ثُمَّ قَالَ: (أَتَبِيعُ جَمَلَكَ؟) قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ ، ثُمَّ قَدِمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَبْلِي، وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْنَا إِلَى المَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ المَسْجِدِ ، قَالَ: (آلْآنَ قَدِمْتَ؟) قُلْتُ: نَعَمْ، قَالَ: (فَدَعْ جَمَلَكَ، فَادْخُلْ، فَصَلِّ رَكْعَتَيْنِ) ، فَدَخَلْتُ فَصَلَّيْتُ، فَأَمَرَ بِلاَلًا أَنْ يَزِنَ لَهُ أُوقِيَّةً، فَوَزَنَ لِي بِلاَلٌ، فَأَرْجَحَ لِي فِي المِيزَانِ -أي بإذن النبي عليه الصلاة والسلام - فَانْطَلَقْتُ حَتَّى وَلَّيْتُ، فَقَالَ: (ادْعُ لِي

جَابِرًا) قُلْتُ: الآنَ يَرُدُّ عَلَيَّ الجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ
أَبْغَضَ إِلَيَّ مِنْهُ، قَالَ: (خُذْ جَمَلَكَ وَلَكَ ثَمَنُهُ) » .

"I was wih the Prophet (peace be upon him) on a Military Expedition and my camel was slow and exhausted. The Prophet came up to me and said, "O Jabir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allaah's Messenger (peace be upon him) . He then asked me, have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet (peace be upon him) said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and

comb their hair and look after them." The Prophet (peace be upon him) said, "You are about to go (home), so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet (peace be upon him) purchased it for one Uqiya of gold. Allah's Messenger (peace be upon him) reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two rak`at." I entered and offered the prayer. He told Bilal to weigh and give me one Uqiya of gold. So Bilal weighed for me fairly and I went away. The Prophet (peace be upon him) sent for me and I thought that he would return to me my camel which I hated more than anything else. But the

Prophet (peace be upon him) said to me, "Take your camel as well as its price."

This story is in Sahih Al Bukhari and it is connected to the camel of Jabir lagging behind; opposite of it is a story in Sahih Al Bukhari concerning the camel of ibn Umar preceding the Prophet peace be upon him and his companions. It is also an amazing story. Ibn Umar said:

قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَكُنْتُ عَلَى بَكْرٍ صَعْبٍ لِعُمَرَ، فَكَانَ يَغْلِبُنِي فَيَتَقَدَّمُ أَمَامَ الْقَوْمِ، فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ، ثُمَّ يَتَقَدَّمُ فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعُمَرَ " بِعْنِيهِ ". قَالَ هُوَ لَكَ يَا رَسُولَ اللَّهِ. قَالَ " بِعْنِيهِ ". فَبَاعَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هُوَ لَكَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ تَصْنَعُ بِهِ مَا شِئْتَ

"We were accompanying the Prophet peace be upon him on a journey and I was riding an unmanageable camel belonging to 'Umar and I could not bring it under my control. So, it used to go ahead of the party and Umar would check it and force it to retreat, and again it went ahead and again Umar forced it to retreat. The Prophet peace be upon him asked Umar to sell that camel to him. Umar replied, "It is for you O Messenger of Allaah! The Messenger of Allaah peace be upon him told Umar to sell that camel to him (not to give it as gift). So, Umar sold it to the Messenger of Allaah peace be upon him. Then the Prophet peace be upon him said to Abdullah bin Umar "This camel is for you O Abdullah (as a present) and you could do with it whatever you like."

And it has been collected in Saheeh Al Bukhari and Muslim from the hadith of Anas may Allaah be pleased with him, he said:

«بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ ، فَقَالَ أَصْحَابُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : مَهْ مَهْ – يزجرونه – قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تُزْرِمُوهُ ، دَعُوهُ» – فَتَرَكُوهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهُ : «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَذَرِ ، إِنَّمَا هِيَ لِذِكْرِ اللهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ» ، ثم أَمَرَ رَجُلًا مِنَ الْقَوْمِ أن يصب على البول سجلًا من ماء . صلوات الله وسلامه وبركاته عليه .

“We were in the masjid with the Messenger of peace be upon him when a Bedouin man came stood, and urinated in the Masjid. The companions of the Messenger of Allah peace be upon him said to him: “stop, stop!” (rebuking him)

The Messenger of Allaah peace be upon him said: 'Do not interrupt him, leave him alone. So they left him until he urinated. Then the Messenger of Allaah peace be upon him called him and he said to him: Verily this masjid is not for urinating or filth, rather it is only for remembrance of Allaah, prayer and recitation of the Quran. Then he ordered for a man to bring a large pail of water to pour over the urine."

It has been collected by Al Bukhari and Muslim from the hadith of Anas may Allaah be pleased with him, he said:

وروى البخاري ومسلم عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الحَاشِيَةِ ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً ، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ أَثَّرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ ، ثُمَّ قَالَ: «مُرْ لِي مِنْ مَالِ اللهِ الَّذِي

عِنْدَكَ» فما كان من النبي عليه الصلاة والسلام إلا أن الْتَفَتَ إِلَيْهِ فَضَحِكَ ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ صلوات الله وسلامه عليه .

"I was walking with Messenger of Allaah peace be upon him who was wearing a Najrani cloak with a very thick border when a Bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allaah peace be upon him. The bedouin said: "O Muhammad! Give me out of Allaah's wealth that you possess." Messenger of Allaah peace be upon him turned to him and smiled and directed that he should be given something."

Aisha the wife of the Prophet peace be upon him said:

أَنَّهَا قَالَتْ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : «هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟» قَالَ: ((لَقَدْ لَقِيتُ مِنْ قَوْمِكِ مَا لَقِيتُ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ العَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلاَلٍ فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ ، فَنَادَانِي فَقَالَ: إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ ، فَنَادَانِي مَلَكُ الجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ، فَقَالَ، ذَلِكَ فِيمَا شِئْتَ ، إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الأَخْشَبَيْنِ؟ – أي فعلت– فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بَلْ

أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ، لاَ يُشْرِكُ بِهِ شَيْئًا)) .

"That she asked the Prophet peace be upon him 'Have you encountered a day harder than the day of the battle) of Uhud?" The Prophet peace be upon him replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn `Abd-Yalail bin `Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains

called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet peace be upon him said, "No but I hope that Allaah will let them beget children who will worship Allaah Alone, and will worship none besides Him."

وروى الشيخان عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنِّي لَأَنْقَلِبُ إِلَى أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي فَأَرْفَعُهَا لِآكُلَهَا ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا» .

It has been collected by Al Bukhari and Muslim from the hadith of Abu Huraira may Allah be pleased with him, the Prophet peace be upon him said:

I go back to my family and I find a date lying on my bed. I then take it up to eat it, but then I throw it away fearing that it may be a Sadaqa.

Collected by Al Bukhari and Muslim from Anas may Allah be pleased with him, he said:

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ ، وَكَانَ إِذَا جَاءَ قَالَ: (يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ) ؛ نُغَرٌ كَانَ يَلْعَبُ بِهِ

"The Prophet peace be upon him had the best character. And I had a younger brother named Abu Umayr and when the he (the Prophet) would come he would say: O Abu Umayr, what did Naghair do? As he used to play with Naghair (a type of bird)."

وروى مسلم عن أَنَسٌ قال : «كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ خُلُقًا ، فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ فَقُلْتُ: وَاللهِ لَا أَذْهَبُ وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَخَرَجْتُ حَتَّى أَمُرَّ عَلَى صِبْيَانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ

قَبَضَ بِقَفَايَ مِنْ وَرَائِي، قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ ، فَقَالَ: ((يَا أُنَيْسُ أَذَهَبْتَ حَيْثُ أَمَرْتُكَ؟)) قَالَ قُلْتُ: نَعَمْ، أَنَا أَذْهَبُ يَا رَسُولَ اللهِ» .

Narrated by Muslim from Anas he said: The Messenger of Allaah peace be upon him had the best character of all the people. He sent me on an errand one day, and I said, 'By Allaah, I will not go.

"I had, however, this idea in my mind that I would do as Allaah's Messenger (peace be upon him) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allaah's Messenger (peace be upon him) came there and he caught me by the back of my neck from behind me. As I looked towards him I found him smiling and he said: Anas, did you go where I commanded you to go? I said: Allaah's Messenger, yes, I am going."

وروى مسلم عَنْ أَنَسٍ عَنْ قَالَ: «مَا سُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ»، قَالَ: فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ، فَقَالَ: «يَا قَوْمِ أَسْلِمُوا، فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ» .

Narrated by Muslim from Anas, he said:

"The Messenger of Allaah peace be upon him was never asked for anything for the sake of Islam except that he gave it. There came to him a man and he gave him a large flock (of sheep and goats) and he went back to his people and said: My people, embrace Islam, for Muhammad gives so much charity as if he has no fear of want."

وروى البخاري عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:لَمْ يَكُنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَبَّابًا، وَلاَ

فَحَّاشًا، وَلاَ لَعَّانًا، كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ المَعْتِبَةِ: «مَا لَهُ تَرِبَ جَبِينُهُ» .

Narrated from Al Bukhari from Anas may Allaah be pleased with him, he said:

“The Messenger of Allaah, may Allaah bless him and grant him peace, was neither coarse nor a curser nor a reviler, He used to say when he wanted to censure someone, 'What is wrong with him? May his brow be dusty!”

وروى البخاري عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : أَنَّ يَهُودَ أَتَوُا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا : السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ، وَلَعَنَكُمُ اللهُ، وَغَضِبَ اللهُ عَلَيْكُمْ. قَالَ: «مَهْلًا يَا عَائِشَةُ، عَلَيْكِ بِالرِّفْقِ، وَإِيَّاكِ وَالعُنْفَ وَالفُحْشَ» ، قَالَتْ: أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «أَوَلَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِي فِيهِمْ، وَلاَ يُسْتَجَابُ لَهُمْ فِيَّ» .

Narrated from Al Bukhari from Aisha may Allah be pleased with her:

"A group of Jews came to the Prophet peace be upon him and said: May death be upon you. Aisha responded: May the curse of Allaah be upon you and His anger. The Prophet said: Do not do that Aisha, by gentle, and beware of violence and obscenity. She responded: Did you not hear what they said? He responded: Did you not hear what I said? I returned it to them, and my supplication is answered and theirs is not answered."

وروى البخاري عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا رَآهُ قَالَ: «بِئْسَ أَخُو العَشِيرَةِ، أَوْ بِئْسَ ابْنُ العَشِيرَةِ» فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي وَجْهِهِ وَانْبَسَطَ إِلَيْهِ، فَلَمَّا انْطَلَقَ الرَّجُلُ قَالَتْ لَهُ عَائِشَةُ: يَا

رَسُولَ اللهِ، حِينَ رَأَيْتَ الرَّجُلَ قُلْتَ لَهُ كَذَا وَكَذَا، ثُمَّ تَطَلَّقْتَ فِي وَجْهِهِ وَانْبَسَطْتَ إِلَيْهِ؟! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا عَائِشَةُ، مَتَى عَهِدْتِنِي فَحَّاشًا ، إِنَّ شَرَّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ القِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقَاءَ شَرِّهِ» .

Narrated from Al Bukhari from Aisha, may Allaah be pleased with her:

"A man sought permission to enter upon the Prophet peace be upon him. When the Prophet saw him he said: What an evil brother of his tribe and what an evil man of his tribe. When the Prophet peace be upon him sat with him he smiled in his face and was polite with him. When the man left Aisha said to him: O Messenger of Allaah, when you saw this man you said such and such, then you smiled in his face and you were polite with him?! The Messenger of Allaah peace be upon him said: O Aisha, have you ever seen me behaving in an

indecent manner? Verily the most evil people with Allaah of the Day of Judgment are those the people avoid due to their evil."

وروى البخاري عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِبُرْدَةٍ ، فَقَالَ سَهْلٌ لِلْقَوْمِ: أَتَدْرُونَ مَا البُرْدَةُ؟ فَقَالَ القَوْمُ: هِيَ الشَّمْلَةُ، فقَالَ سَهْلٌ : هِيَ شَمْلَةٌ مَنْسُوجَةٌ فِيهَا حَاشِيَتُهَا، فَقَالَتْ: يَا رَسُولَ اللهِّ أَكْسُوكَ هَذِهِ - جاءت بها هدية ونسجتها بيدها للنبي عليه الصلاة والسلام- فَأَخَذَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُحْتَاجًا إِلَيْهَا فَلَبِسَهَا ، فَرَآهَا عَلَيْهِ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ: يَا رَسُولَ اللهِّ مَا أَحْسَنَ هَذِهِ فَاكْسُنِيهَا، فَقَالَ: «نَعَمْ» ، فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لاَمَهُ أَصْحَابُهُ ،

قَالُوا: مَا أَحْسَنْتَ حِينَ رَأَيْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَخَذَهَا مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ إِيَّاهَا، وَقَدْ عَرَفْتَ أَنَّهُ لاَ يُسْأَلُ شَيْئًا فَيَمْنَعَهُ ، فَقَالَ: رَجَوْتُ بَرَكَتَهَا حِينَ لَبِسَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَعَلِّي أُكَفَّنُ فِيهَا . وكانت كفنه .

Narrated from Al Bukhari from Sahl bin Sa`d, he said:

“a woman brought a Burda (cloak) to the Prophet. Sahl asked the people, "Do you know what is a Burda?" The people replied, "It is a 'Shamla', a cloak with a fringe." That woman said, "O Messenger of Allaah, I have brought it so that you may wear it." So the Prophet (peace be upon him) took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, "O Allaah's Apostle! Please give it to me to wear." The Prophet (peace be upon him) said, "Yes." (and gave him that cloak). When the Prophet left, the man

was blamed by his companions who said, "It was not nice on your part to ask the Prophet for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody's request that he might be asked for." That man said, "I just wanted to have its blessings as the Prophet (peace be upon him) had put it on, so l hoped that I might be shrouded in it." And he was shrouded in it.”

The hadith which have similar meaning to these are very numerous. And whoever looks at the book *“As Shamaa'il”* by At Tirmidhi or *Al-Adabul Mufrad* by Al Bukhari and other than them from the books of the scholars will find a great deal of narrations like this. But perhaps we shall conclude this gathering of ours with this closing which in reality is the essence of the character and great manners which our noble Prophet was described with; peace be upon him.

It has been narrated by Al Baghadadi in his book ‘Al Jami Al Akhlaq Ar Raawi wa Aadab As Saami’ from Muhammad ibn Shihaab that he said: Verily this knowledge is the discipline of

Allaah by which He refined His Prophet peace be upon him, and the Prophet peace be upon him educated his Ummah, it is the trust of Allaah to His Messenger peace be upon him for him to convey it how he conveyed it. Thus whoever hears knowledge let him make it an argument in front of him between him and Allaah the Exalted.

This statement from Muhammad ibn Shihaab is extremely tremendous, it summarizes the statement upon which the Muslim should be upon as it relates to these noble characteristics and lofty manners our Prophet has been described with; and that your concern should not be to merely hear about these manners but rather it should be to implement them and take the character of the Prophet peace be upon him as an example. The more the person increases his share of these manners he increases his share in the religion. And every time he increases he portion of these manners he increases is closeness to the station of the noble Prophet peace be upon him. As it has been narrated by the Prophet peace upon him:

إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ القِيَامَةِ
أَحَاسِنَكُمْ أَخْلَاقًا

Verily the most beloved of you to me and the closest sitting to me on the Day of Judgment are the best of you in manners.

And when he was asked about that which will enter most of the people into paradise he replied: Taqwa of Allaah and good manners.

It has been narrated from the Prophet peace be upon him in more than one hadith an incitement for every Muslim to adorn himself with good manners and noble character and it is upon every Muslim to give great concern to this and to emulate our noble Prophet peace be upon him with his great character. May Allaah increase all of us with success to follow the noble Prophet peace be upon him.

QUESTIONS

The Questioner says: Shaytan always places many doubts in my heart which could lead to disbelief, and I have made great efforts to go to the people of knowledge to receive a ruling on this, so what so I do, may Allah bless you?

Answer: Allaah the Exalted says:

﴿ وَمَن يَعۡتَصِم بِٱللَّهِ فَقَدۡ هُدِيَ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٠١ ﴾

> **'And whoever holds firmly to Allah has [indeed] been guided to a straight path.'** [70]

I advise the noble questioner to seek shelter with Allaah the Exalted, and to seek protection, and refuge in Him in a truthful manner. And Allaah will not abandon a slave who calls upon Him, and He will not reject a truthful believer who calls out to Him. He said: 'And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the

[70] Soorah Aali Imraan (3:101)

invocation of the supplicant when he calls upon Me.

Shaytan is an enemy to man and his animosity is severe. Allaah the Exalted said:

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ (١) مَلِكِ ٱلنَّاسِ (٢) إِلَٰهِ ٱلنَّاسِ (٣) مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ (٤) ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ (٥) مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ (٦)﴾

"Say: "I seek refuge with the Lord of mankind, the King of Mankind, the God of Mankind, from the evil of the whisperer, who whispers in the hearts of men, whether he be from the Jinn or mankind." [71]

Thus he was described as one who whispers and retreats; meaning if the person is heedless of the remembrance of Allaah he whispers and when Allaah is remembered he retreats. Therefore the treatment and the successful cure to repel Shaytan and to be safe from his whispers is to seek shelter with Allaah turning to Him in a

[71] Soorah An Nas (114: 1-4)

truthful manner and seeking refuge in Him from Shaytan. Allaah the Exalted said:

> **"Indeed, over My [believing] servants there is for you no authority."** [72]

Meaning those who remember Allaah and seek refuge in Him.

And Allah the Exalted said:

﴿ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ ﴾

> **"And whosoever turns away from the remembrance of the Most Beneficent), We appoint for him Shaytan to be a an intimate companion to him."** [73]

The whispers containing disbelief which attack the hearts of the person unintentionally, and without the desire for them to be upon the hearts will not harm the person as long as he hates it. As it comes in a narration that the companions of the Prophet peace be upon him asked him saying:

---

[72] Soorah Al Isra (17:65)
[73] Soorah Az Zukhraf (43:36)

إن أحدنا ليجد في قلبه ما أن يخر من السماء أحب إليه

من أن يتكلم به ، قال : أوجدتم ذلك؟ قالوا نعم ،

قال: (ذلك صريح الإيمان)

"Verily one of us finds in his hearts that which he would rather be thrown from the heavens than to speak about it. He responded: Do you find this? They said: Yes. He responded: This is clear faith."

Meaning because they hate and despise this whisper; as long as the person hates it and struggles to repel it from his heart, seeking refuge with Allaah the Exalted from Shaytan, then by Allaah's permission this will not harm him. And it is upon him to not get carried away, and he must seek refuge in Allaah.

Question: I am a young man seeking knowledge and some of the brothers advised me to seek knowledge by way of the computer and social means of communication except there are some concerns I have, which are the following: I feel that I do not take a systematic approach using these means and I found some problems and

doubts which I cannot solve, and I feel as though I am wasting my time.

Answer: This differs according to the individual. Firstly, the origin in seeking knowledge is that receive the knowledge directly by adhering to and sitting and listening to (the scholars). This is something which everyone is not able to do, and everyone cannot do this all the time. Perhaps they are able to do it sometimes and not able to do it other times.

Thus fear Allaah as much as you are able and make for yourself a portion of sitting with the people of knowledge and be near to them and take from them knowledge and manners, and take from their character. And whatever of this is not easy then utilize the modern means. These modern means have preserved a great deal of knowledge. The saying of old was, 'the scholar dies while his book remains'. During this era we say, 'the scholar dies while his voice (audio) remains'. Many of the scholars have died but their audios, carrying their knowledge is present.

Thus now you can listen to knowledge based classes by Shaykh ibn Baz—may Allaah have

mercy upon him—by way of his audio; and other scholars as well. You listen to the lesson which were delivered and the explanations by way of the audios. And there is no doubt; those who listen to the knowledge based lessons from the major scholars will not have the doubts mentioned by the questioner, because their knowledge, is correct knowledge, and well-grounded knowledge. The people will not cease to be in good as long as they take from their elders.

Thus if Allaah makes it easy for the questioner to continuously listen to the elders those who have died and those who are living and to benefit from their knowledge then by the permission of Allaah the Exalted he will obtain a great deal of good. But this is not sufficient rather it is upon him to adhere to the people of knowledge by sitting with them and listening to them directly and being close to them and benefiting from their manners, character, and interacting with them. So he should do this as much as he is able, and with Allaah lies success.

Question: Is it binding upon me to specify a specific amount of money for my wife so she can

take care of her personal needs; keeping in mind every month I send money to my father in my home country for him to spend upon all of my family to include my wife and children who are amongst them?

Answer: If what you send to your father is sufficient to spend upon your wife then you do not need to send her anything which is specific to her, but it is from the completeness of kindness and goodness to her—especially while you are far away from her for a period of time—that you specific something for her perchance this may help her be patient with you separation from her and your long absence from her.

Question: Is the person sinning if he leaves off the Witr prayer, purposely, due to laziness while having the ability to do so?

Answer: The Witr prayer is an amazing affair. The Prophet peace be upon him enjoined it, with a frequent enjoinment, and incited us upon it. And the Prophet peace be upon him never left it off while traveling or a resident. Thus it is upon the Muslim to give concern to this prayer and be diligent upon it, preserve it, and it was the advice of the Prophet peace be upon it. Thus it is

befitting to preserve it. But the person is not sinning by leaving it off, the person is only sinning if he leaves off what Allaah has obligated and made incumbent upon His slaves; but it is upon the Muslim to be diligent upon it. These supererogatory prayers have tremendous benefits upon the slave. From the greatest benefits is it compensates for the deficiencies found in the obligatory prayers. And with it is the completion of his religion and the perfection of his Islam and devotion to His Lord the Exalted.

Question: How can my repentance be sincere?

Answer: The repentance is sincere with three conditions mentioned by the scholars; they are: Regret for committing the sin, leaving the sin, and a strong resolve to never return to it. If these three conditions are met the repentance is sincere. And if the sin is connected with the rights of a person then in addition to these conditions is a fourth condition and it is to seek the forgiveness of the person and to return their rights to them, or to request a pardon from them.

Question: How can we develop our character with the presence of our shortcomings?

Answer: Developing character requires the slave to struggle. Allaah the Exalted said:

﴿ وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ٦٩ ﴾

"As for those who strive hard for Us (Our Cause), We will surely guide them to Our Paths. And verily, Allaah is with the good doers." [74]

It comes in a narration from our Prophet peace be upon him that he said:

إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ، وَإِنَّمَا الْحِلْمُ بِالتَّحَلُّمِ ، مَنْ يَتَحَرَّى الْخَيْرَ يُعْطَهُ، وَمَنْ يَتَّقِ الشَّرَّ يُوقَهُ

"Knowledge is only attained by studying, and forbearance is only attained by seeking forbearance, whoever seeks good

[74] Soorah Al Ankabut (29:69)

will be granted it, and whoever avoids evil will be protected from it."

Thus struggle with your soul to adorn it with noble character and virtuous manners and distance it from lowly manners. And before this and after this seek aid from Allaah seeking refuge in Him. Verily manners and guidance, and success is all in the Hand of Allaah the Exalted alone. He guides to good manners and no one guides to good manners except Him. And He turns the slave away from evil manners and no one turns them away from evil manners except Him.

I ask Allaah the Noble, the Lord of the Mighty throne by His beautiful Names and lofty Attributes to guide us all to good character, no one guides to it except Him; and to turn us away from evil manners, no one turns away from them except Him. And we ask Him to guide us to the straight path, and to forgive us and our parents and our scholars and the Muslim men and women and the believing men and women the living from them and the deceased. And I ask Him to protect all of us from evil manners and desires and illness, and that He rectify all of our

condition and that He does not entrust us to ourselves even for the blink of an eye.



INDEX